

DELAURO HONORS THE "AMISTAD"  
AND CONNECTICUT'S ROLE IN  
THE UNDERGROUND RAILROAD

**HON. ROSA L. DeLAURO**

OF CONNECTICUT

IN THE HOUSE OF REPRESENTATIVES

*Friday, May 16, 1997*

Ms. DELAURO. Mr. Speaker, I am proud to join nearly 60 of my colleagues to introduce the National Underground Railroad Network to Freedom bill. This important measure will help to preserve historic stops on the Underground Railroad throughout the country so that we can remember and celebrate the courage of those who used the Underground Railroad in search of freedom from tyranny and oppression.

Slavery is not an easy chapter in our Nation's history to remember. But it should not be forgotten. And the Underground Railroad is especially important to remember and memorialize, because it helps us all to deal with this dark chapter in American history when men and women fought against the institution of slavery to further the cause of freedom, even at their own peril.

There are African-American churches in my hometown of New Haven, CT, such as the Varick AME Episcopal Church and the Dixwell Avenue Unitarian Church of Christ, that were waystations for escaped slaves traveling through the Underground Railroad. Many slaves passed through New Haven as they traveled toward freedom in more northern points such as Massachusetts, Rhode Island, and Canada. But many children growing up in New Haven today do not know of the role their town played in this chapter of our history.

In particular, New Haven was thrust into the center of the dispute between the forces supporting slavery and those working for freedom when the sailing ship *Amistad* arrived in the Long Island Sound in the summer of 1839. The *Amistad* was a slave ship that set sail from Havana, Cuba, on June 28, 1839, with 53 Africans who had been kidnapped from their homeland and were on their way to another Cuban port and a lifetime of slavery.

These brave Africans, led by Sengbe Pieh, fought for their lives and freedom. They took control of the ship and forced its Spanish owners to sail toward Africa, using the sun as their compass. However, the Spaniards sailed northward at night, hoping to come ashore in a Southern slave State. Instead, the ship entered the waters of the Long Island Sound and was taken into custody by the U.S. Navy.

The Africans were put in a New Haven jail while a court battle was waged to determine if they would be slaves or free men and women. This dispute forced the country to consider the moral, social, religious, and political questions surrounding slavery. Many members of the New Haven community pulled together to work to secure the Africans' freedom, including the congregation of the Center Church on Temple Street and students and faculty at the Yale University Divinity School. Finally, in February 1841 the Africans—who were defended by former President John Quincy Adams—were declared free by the U.S. Supreme Court.

In March 1841 the Africans of the *Amistad* moved to live in Farmington, CT, while funds were raised to finance their return to the area that is now Sierra Leone in Africa. The 37 surviving Africans finally reached their homeland in January 1842.

There are several memorials in New Haven commemorating the *Amistad* and the story of the brave Africans who fought for their liberty on its decks. A statue of Sengbe Pieh, who is also known as Joseph Cinque, sits in front of the city hall. Plans are underway for a life-size working replica of the ship to be docked on long wharf, with exhibitions and programs on African-American history and the long fight for true freedom.

I am glad to see this important part of Connecticut's history recognized. I am so proud to be an original cosponsor of this bill which will ensure that the monuments of the Underground Railroad's route in Connecticut and throughout the country will be protected and preserved so that future generations can remember this remarkable time in our history.

REVEREND DR. EDDIE ROBERT  
WILLIAMS, JR. HONORED

**HON. BOBBY L. RUSH**

OF ILLINOIS

IN THE HOUSE OF REPRESENTATIVES

*Friday, May 16, 1997*

Mr. RUSH. Mr. Speaker, I proudly rise today to pay tribute to a man of inspirational vision and stellar commitment. This is a man who has dedicated his life to the service of his community, and to the work of the Baptist Church. The man I am here to honor is the Reverend Dr. Eddie Robert Williams, Jr.

The work of Reverend Williams has touched the lives of area residents in many ways over the past 28 years. He assisted in the design, renovation, and development of new church facilities, and in the development and management of multifamily and senior citizen housing. In his professional life, Reverend Williams has been equally active in the service of his community. He reached tenure as a member of the Northern Illinois University [NIU] faculty in 1976, and has also achieved the rank of captain as the Navy's campus liaison officer at NIU.

Last but definitely not least, I am proud to announce that Reverend Williams will be installed as pastor of the South Park Baptist Church in Chicago, IL. I, along with several of his family and friends, will celebrate this joyous event later on this week. I am certain that Reverend Williams will follow in the footsteps of his father, the last Rev. Eddie Robert Williams, Sr., who was also pastor of South Park Baptist Church and a bedrock of our city, State, and Nation.

I am pleased to be here today to stand for Reverend Williams and to highlight his tireless work before the Congress.

PERSONAL EXPLANATION

**HON. JERROLD NADLER**

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

*Friday, May 16, 1997*

Mr. NADLER. Mr. Speaker, on rollcall vote No. 136 I was erroneously recorded as voting "aye." I had intended to vote "nay." I would ask that the RECORD reflect that fact.

GREAT BRITAIN TO REJOIN  
UNESCO

**HON. ESTEBAN EDWARD TORRES**

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

*Friday, May 16, 1997*

Mr. TORRES. Mr. Speaker, on Wednesday, May 14, 1997, the Queen of England, in her speech at the opening of the British Parliament, announced that her Government will rejoin the United Nations Educational, Scientific and Cultural Organization [UNESCO].

This move by the new British Government demonstrates the further isolation of the United States from cooperative world efforts which seek to address common problems. The United Kingdom has left its longtime ally, the United States, alone among the industrial nations of the world, as a nonmember of UNESCO.

My colleagues may remember that 12 years ago, Great Britain joined with its longtime ally, the United States, and quit the Paris-based U.N. body in a protest orchestrated by the Reagan administration. The decision to quit UNESCO, in this Representative's opinion, reflected the then Reagan and Thatcher government's scorn for multilateralism and for consensus building. Building upon their distrust of the United Nations, lobbied by such groups as the Heritage Foundation, the Reagan administration set in motion a policy of what I call schoolyard diplomacy: You play by my rules or I take my ball home.

U.S. supporters of this withdrawal, explained that this move was based upon allegations of inefficiency and Third World bias. Their strategy was to bring about UNESCO reform by denying the organization U.S. dues funding and participation.

Those of my colleagues who have followed UNESCO progress know that a brilliant and innovative new Director General, Federico Mayor brought about the reforms which formed the premise for the withdrawal. You also know that the U.S. response was to remain outside of UNESCO, in spite of the profound changes enacted. The current reason given by the Clinton administration for continuing to remain outside of UNESCO is that "we don't have the money."

No world leader believes this contention. The world understands, instead, that the United States has lost its will to participate in the activities which link our educational, scientific and cultural leaders in common purpose with those of the UNESCO members. Perhaps more to the point, this administration appears to have given in to the right-wing paranoid of the Republican revolutionaries, who see black helicopters and conspiracies against our national sovereignty behind every effort to work cooperatively with members of the United Nations. Nervous about its coming conflict with the Majority party in Congress over United Nations reform issues, this administration has no stomach to face the potential which UNESCO offers this Nation, instead it hides behind protestation of poverty.

What is it that this Country loses because we are not a member of UNESCO? Recently, UNESCO Director General Federico Mayor personally went to Bilbao, Spain, last week to present the UNESCO/Guillermo Cano World Press Freedom Prize to an imprisoned Chinese journalist. We let Mr. Mayor face the threats of retaliation from China without our

Country's support for his courageous act. Ironically, and apparently taking a page from the Reagan UNESCO strategy book, the Beijing government is reportedly considering withdrawal from the organization or ceasing to participate in its activities because of this award to a journalist whose work brought risk or punishment to herself.

Finally, I would call my colleague's attention to a review which appeared recently in "The Journal of Developing Areas", published by Western Illinois University and written by Victor Margolin. This is a review about a UNESCO report of the World Commission on Culture and Development, entitled *Our Creative Diversity*, it rethinks the process of development itself, and articulates a broad concept of human well-being as the aim of development to replace the more limited focus on economic progress alone.

This rethinking, and rearticulation of the very process of development was produced by a Commission headed by former U.N. Secretary-General Perez de Cuellar and was comprised of 14 members—none of whom were Americans. This bold new vision of development was developed without active U.S. participation and input because the United States is not a member of UNESCO.

My colleagues, the United States is not participating actively in the debates on global development that are taking place within UNESCO, and consequently in not a player in the implementation of this agenda.

I recommend that my colleagues read Victor Margolin's excellent review, to learn of the consequence of our decision not to participate in a debate which will reshape thinking about the goals and strategies of development.

If we hold pretenses of world leadership than we must participate in the primal debates of this age. Sadly, our failure to comprehend the losses which accompany apparently casually reached decisions, such as our continuing intention to remain outside of UNESCO, will cost us the world respect and counsel which we need to address our own internal problems.

Mr. Speaker, I recommend the attached article to my colleagues and urge that they rethink our current decision to remain outside of the UNESCO structure. Great Britain, a country which shares our concerns for achieving U.N. reforms has set the proper pace and priority: Give credit to the one U.N. agency which has led the way in terms of implementing meaningful reforms, showcase UNESCO's achievements by becoming a full participating member.

OUR CREATIVE DIVERSITY: REPORT OF THE  
WORLD COMMISSION ON CULTURE AND DEVELOPMENT

(By Victor Margolin)

In 1992 the Secretary-General of the United Nations, Boutros Boutros-Ghali, and the Director-General of UNESCO, Federico Mayor, jointly created the World Commission on Culture and Development. Its charge was to rethink the process of development itself, taking into account recent proposals by the United Nations Development Program and other organizations for a broad concept of human well-being as the aim of development to replace the more limited focus on economic progress alone.

The Commission, part of a larger initiative, the World Decade for Culture and Development, which began in 1988 and will end in 1997, was headed by former United Nations

Secretary-General Javier Pérez de Cuéllar and was comprised of 14 members. No Americans were among them although one member from Great Britain, Keith Griffin, is a professor of economics at the University of California Riverside. Among the honorary members were Derek Walcott and Elie Wiesel, both world-renowned writers and activists who reside in the United States.

The rethinking of the development process which the Commission was charged to undertake had been stimulated within UNESCO by several representatives of the Nordic countries who were inspired by the Brundtland Report on environmental issues, "Our Common Future," as well as by discussions on the environment that took place at the Rio Summit in 1993. Where the Brundtland Report had alerted the international community to the necessary relation between ecological issues and economic planning, those supporting a Commission on Culture and Development believed that a comparable link between the latter two entities was long overdue.

"Our Creative Diversity," the report produced by the Commission, was published in November 1995 and has since circulated widely around the globe and on the World Wide Web. In ten chapters, followed by an International Agenda, it presents a rethinking of the development process that includes a range of new issues such as the rights of women and children, the recognition of indigenous people, and the preservation of the world's cultural heritage. The report posits a bold vision of global development that attends to the needs of many cultural groups. It cites anthropologist Claude Lévi-Strauss's vision of world civilization as "a world-wide coalition of cultures, each of which would preserve its own originality" (p. 29). The argument for the autonomy of multiple cultural voices presents a significant challenge to traditional strategies of geopolitics and calls for extended discussions and debates on a global scale. It is supported by the report's acknowledgement of more than 10,000 distinct societies in roughly 200 nations.

Because the relation of culture to development is so important and UNESCO is the principal international organization where its discussion is taking place, one finds it unfortunate that the United States was not actively involved with the Commission's work. In fact, the United States has not been a member of UNESCO since 1984. American withdrawal from the organization occurred in December of that year during the administration of Ronald Reagan. It was based on charges of UNESCO's fiscal irresponsibility and lack of respect for the institutions of a free society. The latter complaint was a response to debates within UNESCO about a New World Information and Communication Order, which was perceived by the Reagan administration as a challenge to the basic American tenets of press freedom.

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In the chapter on gender, the Commission finds unacceptable the paucity of women in governmental and parliamentary positions worldwide as well as the widespread exploitation of women in the labor force. In particular it condemns the "unscrupulous brokers and middlemen" who profit from the illicit traffic in prostitutes and bar girls. Whereas much of the past literature on development policy has treated all members of a culture as equal beneficiaries of the development process, the Commission notes that women are frequently discriminated against in this process by virtue of reduced access to paid employment, less pay for the same work as men, and other factors. "The fact is," states the report, "that a number of cultures now invoking traditional laws or religious freedom show more concern with the defence

of men's existing privileges than with the preservation of women's rights" (p. 133).

The rights of children and young people are also addressed in the report, which notes that this group will comprise more than 50 percent of the population in developing countries at the beginning of the next millennium. The Commission's strongest recommendation to improve their situation is to put compulsory universal primary education above economic growth where children are concerned. This, the report asserts, will provide the foundation for a skilled work force and contribute to the elimination of child labor. The Commission takes the strong position that "respect for different cultures should not be used to deny children their basic human rights in the name of cultural diversity" (p. 156).

The report's stance on the role of media in development is perhaps the trickiest to maneuver because it addresses the imbalance of media control that prevents many of the cultural voices deemed important by the Commission from being heard. Where other indictments against injustice are more specific, the report exposes the global media imbalance in only the most general terms.

"Many people still remain voiceless or unheard. Control of some of the most powerful new media tools is still concentrated in the hands of a few, whether nationally or internationally, in private or public ownership or under governmental monopoly. Such dominance raises the specter of cultural hegemony: a fear of 'homogenization' is widespread and widely expressed" (p. 106).

What is not mentioned specifically here is the power of private media companies, especially those in the United States, to dominate the content of programs that are broadcast around the world. The Commission has no simple solution to helping the "have-nots of the information revolution," although it does link deficiencies of national infrastructures such as the lack of electricity in thousands of communities to the communication disadvantages of those communities' inhabitants.

Although the report takes on numerous hard-to-resolve issues like the unequal distribution of media control, the oppression of women, and the injustices of child labor, it also puts forth many suggestions for change that are easier to implement. One area of concern is the preservation of cultural heritage by documenting languages, developing archives, and sustaining handicrafts. The report highlights the need for conservationists, librarians, and curators to create archives and exhibitions to preserve and commemorate the world's many cultural groups. These efforts, it argues, should be incorporated into "larger concerted heritage policies," a goal of UNESCO's "Memory of the World" program which was launched in 1992.

The report also urges more government support for nonmarket initiatives in all parts of the world to counter the tendency of commercial enterprise to shape tastes in food, fashion, music, and media. In this regard, the arts have a particularly strong contribution to make. To oppose tendencies toward cultural homogenization, the report calls as well for nations to recognize diversity by creating "[a] multi-ethnic policy, a multi-language policy, a policy representing different religious points of view" (p. 234).

"Our Creative Diversity" concludes with a ten-item agenda whose primary objective is to sustain a continuing public forum on culture and development. As with many reports of this type, research is high on the list of things to be done. The authors recommend the preparation of an annual report on culture and development, closer cooperation between UNESCO and other United Nations agencies, and the creation of an inventory of

cultural rights that are not protected by existing international laws. Particularly thorny is the problem of media violence and pornography, discussion of which the Commission defers to an international forum of the future.

Most radical of the Commission's recommendations, however, is its call for a World People's Assembly, modeled on the European Parliament, whose members would be directly elected by ordinary citizens around the world. As the Commission argues: "Not only development strategies should become people-centered: so should all institutions of global governance" (p. 286).

This recommendation is a grand conclusion to a document that alternates the highest aspirations to human justice and welfare with a sense of reality that exposes the obstacles to their achievement. Rather than simply end with a call for more research and future conferences to perpetuate the cycle of discourse divorced from action, the Commission presents a challenging proposal that may well be taken up by more than one non-governmental organization or citizen's group in the years to come. The report rightly recognizes the growing power of such groups as new forms of communication like the Internet make regular contact over large distances easy and relatively inexpensive.

The Clinton administration, like others before it, has been able to downplay the issue of rejoining UNESCO because the American public has little sense of what not belonging to this organization implies. "Our Common Diversity" makes it clear that global development policy is being rethought without our official participation, a fact that contributes to the progressive erosion of American leadership in global affairs. While the United States continues to wield power in the economic and military spheres, its image as a nation concerned with human welfare on a global scale is sadly tarnished. It is not just its lack of participation in UNESCO that has caused this but also the extreme cutbacks in foreign aid, the low profile accorded to international educational and cultural affairs within the government, and the reduced impact of the Peace Corps.

Hillary Clinton's concern for the children of the world has been articulated far more forcefully by the World Commission on Culture and Development. How much more impressive her own engagement with these issues would be if it were part of a larger international effort and how much weaker it becomes when one recognizes that the United States government does not even participate in the most important debates on global development where such issues are foregrounded.

The scope of the problems addressed in the "Our Creative Diversity" and the cogency of the report's call for remedies to global injustice should make clear how important it is for the United States to be involved in such efforts as the World Commission on Culture and Development. But, as Pérez de Cuéller said, governments are only one audience for its report. "Our Creative Diversity" can serve as an excellent guide for anyone who wants to improve their understanding of culture's role in the development process.

This review appeared in "The Journal of Developing Areas" vol. 31 no. 1 (Fall 1996). The journal is published by Western Illinois University.

# TRIBUTE TO LOIS A. CALLAHAN

## HON. TOM LANTOS

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

*Friday, May 16, 1997*

Mr. LANTOS. Mr. Speaker, I would like to call the attention of my colleagues in the Congress to the extraordinary educational career of Lois A. Callahan, the chancellor of the San Mateo Community College District. After 27 years of service to the San Mateo Community College District, Ms. Callahan will retire at the end of this academic year as chancellor.

The necessity of higher education has become increasingly apparent in our competitive society. People of all ages realize that happiness and success are often tied to a college education. Invaluable teachers—such as Lois Callahan have risen to the challenge of preparing Americans to be a part of a highly educated and skilled work force.

Like most dedicated educators, Lois Callahan's career in—and commitment to—education started at an early age. In 1954 she graduated from Southwest Missouri State University, with a degree in business and education. Lois continued her education at California State University, Chico, where she earned a master's degree in business education. She received a doctorate in higher education administration at the University of Southern California in 1973. Lois also earned certificates in educational programs at Harvard and Stanford.

Lois Callahan's teaching career started at the College of San Mateo in 1968 as an instructor of business. She taught at UC Berkeley and Santa Cruz as well as California State University, Hayward. Ms. Callahan returned to the College of San Mateo, and taught there until 1974 as a professor in the School of Business.

Lois Callahan moved on into the field of education administration, becoming the dean of Education at San Jose City College in 1974. She was the first woman to hold this post in the California community college system. She did not forget her dedication and commitment to the College of San Mateo, however, and she became dean of Instruction in 1976 and eventually president in 1978. In 1991 Ms. Callahan became the chancellor-superintendent of the San Mateo County Community College District.

Mr. Speaker, beyond her outstanding career in education, Lois Callahan has made a magnificent contribution to our community. She is a member of the board of directors of the United Way and the San Mateo County Mental Health Association, and she serves as chair of the San Mateo County Leadership Council. Lois is an active and dedicated member of numerous other organizations throughout the bay area.

Lois Callahan is an outstanding member of our community and an inspiration to all of us on the peninsula. She has received many awards, including the U.S. Department of Education Secretary's Award, and she was inducted into the San Mateo County Women's Hall of Fame. Lois Callahan has dedicated her life to our community. She will be sorely missed, but we wish her a happy and fulfilling retirement.

# TRIBUTE TO BETTY JEAN STANLEY SEYFERTH

## HON. SAM FARR

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

*Friday, May 16, 1997*

Mr. FARR of California. Mr. Speaker, I rise today to pay tribute to a wonderful woman and a good friend, who recently passed away. Betty Jean Stanley Seyferth, who devoted much of her life to the people and causes of California's beautiful central coast, will be remembered as much for what she contributed to those around her, as who she was and what she stood for.

You see, for as much as Betty was a model citizen, she was a model person. Selfless and kind, she brought a smile to those around her. I can remember that as Monterey County Supervisor, I had the honor of naming Betty to the Monterey County Housing Authority. She subsequently went on to serve as commissioner, vice chairwoman, and chairwoman, until her resignation in 1994.

Prior to this, Betty attended Whittier College and received a bachelor's degree in psychology and education from San Jose University. She earned a certificate in human services from the University of California at Santa Cruz. Betty was a social worker for many years, working for Santa Clara County, Alameda County, and Monterey County. She retired from the Monterey County Department of Social Services in 1977.

Besides her own work, Betty also worked with her husband Harold in the real estate business, developing shopping centers and housing developments in Santa Clara County. The couple owned and operated Boone Chance Kennels in Hollister and ranches in Santa Clara and San Benito counties.

Betty was a member of a string ensemble and two piano ensembles as well as a skilled piano and organ instructor. She was an accompanist for vocalists, an organist for her church and belonged to numerous community and philanthropic organizations, including: the Railroad Brotherhood Auxiliary, the Order of the Eastern Star, several Parent Teacher Associations, the League of Women Voters, the California Federation of Woman's Clubs, the Girl Scouts of America, the Doris Day Pet Foundation, and the YWCA.

Mr. Speaker, all who knew Betty Seyferth, miss her tremendously. She was an outstanding person and a fabulous wife, mother, and friend. I wish her husband, Harold, her daughter, Mimi, and the rest of her family the very best during these trying days.

# SECURE ASSETS FOR EMPLOYEES [SAFE] PLAN ACT OF 1997

## HON. NANCY L. JOHNSON

OF CONNECTICUT

IN THE HOUSE OF REPRESENTATIVES

*Friday, May 16, 1997*

Mrs. JOHNSON of Connecticut. Mr. Speaker, today the gentleman from North Dakota [Mr. POMEROY] and I are introducing the Secure Assets for Employees [SAFE] Plan Act of 1997.

Ever since enactment of the Employee Retirement Income Security Act of 1974 [ERISA],